

**THE LIBERATOR:**  
PUBLISHED EVERY FRIDAY.

Henry W. Williams, General Agent:

AT THE ANTI-SLAVERY OFFICE, NO. 25 CORNHILL

W. LAWSON.  
that the subscriber has  
Boston, in the County  
and has taken upon his  
the law directs,  
upon the estate of and  
the same; and all  
are called upon to  
ON, Administratrix,  
31s.

Hill,  
TAL TREES, &c.  
in Kenrick.

TREES, OF PLUM-  
S, a collection univer-  
sive numbers of fine  
productive, and valuable.

Apples, Quinces, N-  
Rhubarbers, Curries  
now in preparation, will

Honey-Suckles, &c.  
yellow Harrison and red  
of Hebrews Passions  
of double Dahlias, &  
ounds, Cockspears, Threa-

the subscriber will be  
trees, when no other  
and more for sale  
by land or sea, and  
age for transportation  
other day. Or, order  
No. 44, Congress-street,  
LIAM KENRICK.

epdI.

TRACTS.—Just rec-  
DANS, 2 Mills, 2d class

ngary,  
en de Lavender,  
ater Water,  
only—

double ex't noir la mo-  
choir,  
en de Romaine les Ca-  
veux,  
ouble extract de Musc-  
dit Rose,  
merican Bouquet,

NELL,  
thes-Dresser,  
ATED AT  
T-STREET,  
y BRATTLE STREET,  
Gentlemen's Apparel in  
Fashion.

ED AND REPAIR  
atest Style, and  
Notice.

solicits the notice of  
the public patronage. The  
received.

y Wafers.

for sale at No. 25, Cor-  
ners, designed for sal-  
stitute a valuable addi-  
already possessed by the  
tains ninety-eight ap-  
great care,  
sheets for one dollar.

RD,  
No. 24 FRANKLIN  
desirous of Board, at  
current situations in the city  
call as above. Families  
on the second floor  
will be received at ONE  
all times to convey pa-  
per.

ACKSON,  
ISAAC KNAPP.)

NY COY PRINTERS  
Street, &c.

inform their friends and  
the materials for doing  
in the best manner  
possible. They have  
the purpose of the LATES  
ER PRESSES, which  
in a better market, and  
cases, &c. executed at al-  
ways are particularly notice-  
Boston, 1840—1841.

OF LIBERTY.  
inform my friends and  
in eminent physicians,  
we give them the opinion  
in long before medical  
examinations.

to look again on the cost  
in my editorial labors, I am  
noted to dispense with the  
same.

DAVID RUGGLES,  
erty, 251 Elizabeth street,  
41.

scribers who are in ar-  
que sted to make pay-  
ment.

recovery exact Anti-Slavery  
circulating library system  
and least expensive  
object before the nation.

The friends of the cause  
start a subscription  
a library, appointed  
and then draw out the books  
and put them into the hands  
of neighbors who were not ablo-  
to change them over  
in the district has  
them. Those who have  
stated, not only to the o-  
this, but also to circulate  
at the present moment, it is only  
because a human being is finite in its powers  
of however infinite in its faculty of concep-  
tion. In viewing your questions respecting the  
Cause, which you and our other  
friends have proposed, you will have the advan-  
tage of the most of the moral reformations,  
which have been found among persons whose  
time has been very valuable as a means of support-  
ing their families. I would favor the first of the  
year, 1842.

Those who can be in-  
duced to convert, and we  
those who are not yet  
converted, will be invited  
to this also.

That your heart is the  
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## To the Public.

That the public may be truly informed of all the circumstances connected with the recent outrages upon the persons and rights of five peaceable and respectable citizens, I make the following exposition of the true facts in the case, in as brief a manner as possible.

On the evening of the 30th Sept., having occasion to visit Lynn, and being informed that a person of respectable character and appearance had been ejected from the cars that morning, for no offence but his color, (which was that of a mulatto,) and that a white person had been abused for taking his part, I was informed that another colored man, who was pointed out to me, and whom I saw to be a light mulatto, of genteel dress and deportment, wished to ride in the cars with a white friend, who had invited him to do so. I determined to take my seat with them, and if insult and violence was offered, to be a witness of the fact, and to remonstrate against it. We took our seats in the cars without opposition. Mr. Henry W. Williams, (General Agent for the Liberator,) and the colored man on one seat, and myself alone on the seat immediately in front. Very soon after we had taken our seats, the conductor rushed in at the door nearest where we were sitting, with great rage, followed by fire or six stout, ruffian-looking fellows, apparently brakemen, firemen, &c., and pointing to the colored man, exclaimed, "There's a man I want you to take out!" These were the first words spoken. The ruffians accordingly rushed forward, and seized the colored man by the collar and limbs, and with a violence which appeared to me highly dangerous to his life, dragged him from the cars. The white persons who sat on the adjoining seat, and who remonstrated against the outrage, were instantly seized, and choked, and otherwise abused. As soon as they had dragged out the colored man, the conductor returned, swearing, and exclaiming to his crew, "drag 'em out, every damned abolitionist of 'em; a colored man which we had remonstrated against the outrage." Another passenger, a venerable man, of apparently between 60 and 70 years of age, was collared, and violently shaken, and compelled to leave the car. Another gentleman, who stood outside, and who ventured to remonstrate against the violence, was seized by the throat, by two or three rail-road ruffians, and treated with great violence. After this work was accomplished, the conductor, while the cars were starting, exclaimed, "Now if you will get in and behave yourselves, you may ride;" a proposition which few, if any, of those ejected, were in a situation to comply with, if they were so disposed.

I give above brief statement without comment, that the public may fully know, on what terms they are permitted to ride on the Eastern Rail-Road; viz. if they will "bow," a condition which precludes the right of even expressing an opinion upon the propriety of any outrage a conductor may choose to commit, under the penalty of being throttled and dragged from the cars by a set of bullies kept for the purpose. Let the fact be well known, that any citizen of Massachusetts, whatever his political or private dignity or worth, from hoary age to tender youth, after having paid for his ticket, and taken his seat in the cars, is liable, without notice or warning, to be struck, kicked, cutted, and dragged from the cars, by the agents of the Eastern Rail-Road Company, if, in the opinion of the conductor, they should not "bow."

It is already known that a judicial decision has sanctioned these gross outrages of the E. R. R. upon the persons and rights of the passengers. A full statement of the facts connected with the police examination, will excite the indignation and alarm of the public. They prove conclusively that the corporation of the E. R. R. are well provided with every means not only of aggression, but of defending themselves against the just retribution of law, and that there is no safety for the rights of an unprotected citizen in either the cars or the courts. The very ruffians who, disguised with smitten faces and dirty clothes, were with washed faces and decent dresses, brought into court to swear to their own innocence and propriety of conduct, and that the conductor was a "perfect gentleman." A single instance will suffice. The testimony for the government showed conclusively that the fire used was set in the cars, when the conductor, in the cars, was called up to the crew who followed him, viz., "There's a man I want you to take out!" The very words were sworn by the prosecutor and by Mr. John Curtis, Jr., and Mr. Joel P. Bishop, and Mr. Longo. They are further confirmed by Mr. Nathaniel Gale, and Mr. Geo. Adams, who were ready to swear, but were not called to the stand, and also by Mr. H. W. Williams, who is conscientiously opposed to making oath or affirmation before a magistrate, but verifies the above statement by his solemn declaration. These persons were all together, were looking at the conductor when he entered and made the exclamation. They could not be mistaken. Their testimony is direct and positive; they are known as men of honorable character, and most of them as professors of religion. Such evidence would seem sufficient to establish any simple fact. No unprejudiced person can for a moment doubt its truth. But it was thought necessary to the corporation to disprove this fact. Accordingly they brought forward their witnesses. The fireman on board the ferry boat was examined and brought in. He however, readily, that he stood between the cars, and heard a detailed conversation, in which the conductor mildly urged the colored man to leave the cars, which refused to do. Question and reply were given with as much precision as if read from a catechism. Other operatives and persons in the interest of the company—some of whom were the very persons employed in the outrages—were brought forward to sustain this person's testimony. It will be thought that witnesses, like votes, are estimated by number, and not by weight, when it is stated that such evidence prevailed against the prosecution. No reflection is intended to be cast upon the Hon. Judge who decided the case. He could not know the character of the witnesses brought for the defence, unless proved in court, and to have proved their true character would have been useless, as the money and influence of the corporation could have brought in a legion of the like, to sustain their evidence; persons too obscure to have even their voices easily proved. This is a fair sample of the manner in which the trial was conducted in the police court, which terminated in the triumph of the corporation. Justice was failed and overcome in her own temple by the power and management of wealth, vested in a corporation which the people have established. The serpent hatched by their kindness has become a boa constrictor, to crush them in its folds. No court can guard the rights of the people against such a power. The people alone who created the power can prescribe its limits, and defend themselves from its encroachments. The need of their action is now demonstrated. No citizen can ride in the cars with any security for his person or rights, if he should happen to offend one of the menials of the establishment. No matter how gross the outrage upon his person, the passengers pass on, and he has no evidence, or if he succeeds in proving the fact, the host of menials, combined to screen each other, are ready to swear down any respectable evidence. This is not a personal, but a public question. The rights and dignity of every citizen may be successively violated and outraged in the same manner that those of a few have already been.

The corporation now the attitude of triumph, fortified by brutal force and by means worse than brutal, and hardly must be the citizen who will dare, whatever his wrongs, to vindicate his rights. If the public will not unite to demand the respect due to every citizen; not a citizen but may in turn be made to feel the wrong which he has looked upon with indifference when perpetrated upon others. It is a question for the people. To them in their own behalf is this appeal. The contest is that of an honorable individual with the miserable and guilty underlings of a corporation, or their still more miserable and guilty, because more enlightened and intelligent, employers and abettors. But it is one in which every citizen holds an equal stake, and is equally interested. It is the contest of the unguarded rights of American citizenship with an overgrown, overbearing and unprincipled monopoly of wealth and power and wrong. To me the matter is no more than to every other citizen who values his birthright. To me, as to each other citizen, the way is open to succumb to the indignity offered by the minions of the rich corporations—to take the strongest side in all cases, and join with the oppressor and wronger against the oppressed and wronged, and thus to gain the good graces of the party tools of the petty tyrants of the rail-road. But if such is to be the policy of man dwelling, educated by public influence, then Heaven, I am not compelled to submit to it; my feet and my staff will serve my purpose for life's pilgrimage.

But, reader are you willing to ride in the cars under the cringing sense that a padlock is on your lips, and that a power as despotic as that of the

Turk, wielded by hands far less responsible and far more degraded, is ready to insult and trample upon your rights, (and can do so with impunity, if by any cause of their conduct, by any expression of sympathy for the objects of their abuse, you should provoke their rage?) Or if you are ready so far to compromise the dignity and independence of American citizenship, so far to succumb to that basest of Cincinnati, and gave new life to the cause of temperance there. Meetings have been held every night since, except Sunday nights, and some 6 or 700 drunkards have been reformed. As soon as they sign the total abstinence pledge, each one tells his tale of woe, and some of them, from descriptions given by those who have heard them, make very good speeches. It being a confession of living witnesses, it excites the sympathies of the audience.

The meetings are generally well attended, and on the night above it was unusually full and crowded. Some anti-slavery friends got Burleigh forward to make a speech. When it was announced that Mr. Burleigh from Philadelphia would address the meeting, the audience prickled up their ears, but when he made his bravest and wearied appearance on the platform, they did not expect much with the usual story of the reformed drunkards. As he proceeded, however, with his lofty strain of reasoning and argumentative declamation, they were soon all breathless attention, and the whisper ran through the audience, "Who is he? who is he?" and he made, as I learn one of his usual episodic speeches, producing a tremendous impression, and at once greater by the most orationary or intensest demonstrations of approbation. This was a decided hit, and our anti-slavery friends there were desirous of making the impression thus produced on the public mind, tell in procuring him a large audience to hear his still more important anti-slavery lectures. It was accordingly announced that Mr. Burleigh would again address the temperance meeting in one week from that evening.

In the mean time they ascertained who and what he was, and lo! a change came over the spirit of their dreams; and they did not want him to address the meeting at all; oh no! We suffer our harmony to be broken up by such a *fanciful heretic* as deserves almost to be burned at the stake? No, no. While these things were transpiring, Burleigh was one hundred miles away from the wicked and corrupt, yet beautiful "Queen city," in the country, lecturing, and on the day appointed, rode sixty miles to fulfil his temperance engagement; and arriving just as the meeting had commenced. The pro-slavery people were determined he should not address the meeting, and had got up one of the reformed drunkards, immediately when he sat down, another, then another, and another; thus saving the greater part of the evening. Finally, some of the anti-slavery temperance folks got Burleigh to the stand, and he delivered his speech, and disturbed the meeting, and insulted Burleigh in various ways. This is not the spirit of temperance in all things."

On the next day, his anti-slavery notices were stuck up all over the city, announcing his intention to give his views on the question of slavery at Dr. Bishopp's new church. The meeting was tolerably well attended, but was disturbed by a large and well organized mob of about 200 strong; they organized at one of these sinks of iniquity which were licensed by Cincinnati last spring, to retail crime, commonly known by the name of gorgery, but which, in order to hide its deformity, assumes the name of "American Hotel." They went up, it is supposed, for the purpose of breaking up the meeting. When they got there, however, they found the meeting much larger than they had expected. Finding that there were more than a few *defencible colored women*, they thought it more *chivalrous* and *manly* to skulk about the door and aisle, and distract the meeting by hallooing, "Turn him out, &c. &c. A large number, however, of the wavering and timid adherents with terror, got up and left the meeting before Burleigh got through, and these disturbances rendered it rather painful and unpleasant for those who remained.

Burleigh, after he had closed, announced a meeting for him in his church the next evening. This meeting also was threatened, but was turned down at house, &c. &c., and from the recent meteoric triumph in the city, as shewn by the result of the late election, the course of ex-Jedediah Brough's paper, the *Enquirer*, has taken justice in a great measure such a view of it. It was thought advisable by those who were to make the free colored people more hated, because they will not consent to be carried out of this country; therefore;

1st. Resolved, That we look upon the Colonization Society as worthy of no moral or religious person's support, because it is founded on a moral or religious principle.

2d. That though many honest and good men have supported this scheme ignorantly; we believe that its effect is, to cover up and conceal the wickedness of slaveholding from the nation's eye.

3d. That colonization could carry all the free people of color out of this nation, it would leave the slaves more at the mercy of their masters than they are now; so that the best feature of the scheme is, that it can never perform what it promises.

4th. That the idea of blessing Africa by shipping emancipated slaves there, who have never been taught to read the Bible, is both absurd and wicked.

5th. That, as we are informed, the Board of the American Colonization Society have virtually forbidden the return of Rev. John Seays, as one of our missionaries to Liberia, we cannot, as Methodists, contribute to the support of a society, which presumes to dictate in the appointment of our missionaries to the heathen.

6th. That in view of all the above facts, we are filled with sorrow and amazement that our General Conference of 1840, should have recommended the American Colonization Society as a *noble and philanthropic enterprise*; it is worse still that they should have advised and requested the several annual Conferences to have collections taken up in our churches for this object, which, whether wicked or not, no where found in the word of God; and thereby declare our utter disapprobation of the whole enterprise; and our earnest hope and belief that none of our annual Conventions will have the hardihood to ask our people to contribute money for such a strange, useless and wicked purpose.

All of which is respectively submitted.

STEPHEN PHILIP,

LEWIS BARNEYS,

S. W. BARKSTOW,

L. PITTIJOHN,

Committee.

Distribution of the Bible.

The committee on the subject of the distribution of the Bible would report, and recommend for adoption the following, to wit:

That the New-Orleans Picayune of August 12th last, contains the report of a legal investigation in the case of a person named Black, who was charged with *"asking slaves if they could read, and if they wished for a Bible."*

Black, who was acting as agent for a Bible Society in New-Orleans, was acquitted, and escaped the Penitentiary, only on the plea of his "excellent character," and that, "in speaking to slaves at all, he had acted from a misconception of his employer's (Mr. Lowndes') instructions. It appears, also, that the Bibles were obtained from New-York, by a society composed of persons of the different Protestant denominations, for general distribution among the poor.

On the above facts your committee would remark:

1st. That it appears from the above, that the slaves in slaveholding States, for imprisoning in the Penitentiary all who will give even Bibles to slaves, are rigidly enforced.

2d. That the various Protestant denominations consent to these states, and conform their religious labors to them, without remonstrance, or appeal to the public; thus giving the countenance of all Protestant churches to laws imprisoning men for giving the Bible to slaves!

In view of the above facts, your committee recommend the adoption by this Convention of the following resolutions:

1st. Resolved, That one of the worst crimes ever charged by Protestants upon the Papal church, is withholding the word of God from the poor and ignorant classes.

2d. That American principles and American feelings so strongly repudiate such an impious monopoly of God's word, that the Romish church would soon be abhorred by many of its own members in this country, if it should undertake to punish, openly for reading or giving the Bible to slaves.

3d. It follows that this Protestant Bible Society of New-Orleans, composed of different denominations, is acting on one of the worst principles of Popery in its worst days, and no longer deserves to be considered Protestant.

4th. That Christianity in the southern States, so far as it acts on the principles of this New-Orleans Bible Society, is liable to the same objections.

5th. That this Convention, as individuals, will favor, and support all Bible Societies which give the word of God alike to all classes of men.

All of which is respectfully submitted.

R. BRANDRIF,

H. S. GILMORE,

Committee.

From the Lafourche Patriot.

Attack from Negroes.

Another proof of the daring and insubordination of negroes has lately been manifested in the parish of Terrebonne.

Mr. Celestin Bergeron, a respectable inhabitant of that parish, was attacked near the plantation of Dr. Wade the other evening by two negroes, who attempted to injure and rob him. He received several blows, and was much hurt, but he happened to have a stick in his hand, and knocked down one of the negroes, and escaped by his address and courage.

And in the same place, a few nights afterwards, Mr. Brand, whilst returning to Houma, observed two negroes go into the bushes, and just as he passed them, two negroes jumped out of the bushes, and one of them aimed a blow at him, but his horse was frightened and ran. Upon arriving at Houma, and relating the circumstances, two men volunteered to go in search of them—one was to ride on, that he might appear to be alone. Upon arriving at the place, he was immediately attacked, but being a strong man, he kept them off, when the other ran up, they fled; he ordered them to stop, but they paid no attention to his command, he then fired, but unfortunately they escaped.

And in the same parish, in front of the Downing plantation, a gentleman named Welsh was attacked a short time ago, by two negroes, and was so hurt and disfigured that he could hardly be known.

The Police Jury of that parish, and of every parish in the State, ought certainly to have a patrol organized.

And our friend Douglas, too, produced a very pow-

## THE LIBERATOR.

## COMMUNICATIONS.

## Women's Anti-Slavery Conference.

Conference met, according to adjournment, Oct. 21st, at the house of Mrs. Benjamin Jackson, George and Mrs. Nathaniel Webster was chosen President, and Mrs. G. W. Hale Secretary. A portion of holy writ was read by Mrs. Jackson, and three successive prayers offered. The report from the Secretary was then read, and adopted. Reports were listened to from the Haverhill, Georgetown, Andover, and Roxbury Societies. Thirty-four individuals enrolled their names as members of the Conference. A business committee of six were appointed to prepare business for the meeting. The following resolutions were presented, and, after warm discussion, were adopted.

Resolved, That we consider all of our northern clergy, who refuse to open their lips, and speak out for and plead the cause of their down-trodden brethren in the South, to stand directly in the way of their emancipation; and, by so doing, are daily breaking God's most holy command—Remember those in bonds.

Resolved, That we, as abolitionists and christians, cannot consistently attend on the ministry, or support any pro-slavery minister of any denomination whatever.

Resolved, That it is the unanimous opinion of this meeting, that it is always expedient, right and proper to obey God in all things; therefore it is our duty to pray for the slaves that he may be set free; that he may be taught to read God's holy bible; that he may be converted to God, and finally saved.

Resolved, That the continued recreant conduct of the priesthood proves the justice of some of our former resolutions.

Resolved, That the union which has ever characterized our former meetings, and the success which has attended them, afford us the liveliest encouragement to persevere in the holy cause of freedom, so long as slavery shall continue to raise her withering hand against our sex.

Resolved, That notwithstanding so many are daily showing themselves unfriendly to this soul-stirring subject, and, instead of joining our ranks, are constantly and secretly opposing us, our course shall be onward and upward.

Resolved, That we make it a subject of serious inquiry, whether it is right to fellowship those professed christians, who know that millions, for whom the blessed Redeemer gave His life, are groaning in chains, and lie no voice against it, but plead the cause of the oppressor.

Resolved, That we extend to ELIZABETH PEASE, of Darlington, England, the right hand of fellowship, and rejoice that God has raised up in her an able friend and advocate of the cause of the poor and oppressed, and a firm supporter of the cause of truth and righteousness.

Resolved, That in the providence of God, the abolitionists stand to the stone of stumbling and rock of offense, which is dashing in pieces our church; and those who uphold this scheme of slavery and of the master class, are to be blamed throughout the land, until all the iniquity thereof is purged away.

Resolved, That the exp. raised, that the measure of the abolitionists stand to the stone of stumbling and rock of offense, is without foundation; that the instruction of slaves is the stone of stumbling and rock of offense, which is dashing in pieces our church; and those who uphold this scheme of slavery and of the master class, are to be blamed throughout the land, until all the iniquity thereof is purged away.

Resolved, That robbery, theft, murder and adultery are the legitimate results of slavery; and that consistency requires that we withhold christian fellowship from such as commit any one of these sins, much more to withhold from such as suppose a system involving them all.

Resolved, That we refuse to advocate the cause of the perishing, until their cause becomes popular, or until those are crushed or removed who have rendered themselves odious by its early advocacy, or until some other of their selfish propensities are gratified, are in rebellion against God, and recant to the best sympathies of our common nature.

Resolved, That the prejudice against color is among men and women cruel and unjust, and among christians, contrary to the spirit of the gospel; and at variance with pure benevolence. Let us all bear in mind that God is no respecter of persons; He makes all after his own image; and we are all to stand before Him at last, let our complexion be what it may.

Resolved, That robbery, theft, murder and adultery are the legitimate results of slavery; and that consistency requires that we withhold christian fellowship from such as commit any one of these sins, much more to withhold from such as suppose a system involving them all.

Resolved, That we will call upon our friends to be consistent, and by their love of justice and humanity, to throw aside the shackles of party, and member the slave at the ballot-box, and to vote such only as are known to be true to his race and friends.

Resolved, That we cannot regard those professed abolitionists as the true friends of our cause, who suffer their party predilections to outweigh their love for the slave, or

**THE LIBERATOR.**  
BOSTON:  
FRIDAY MORNING, NOVEMBER 12, 1841.

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